The Preventable War With Spain.

UNCLE SAM still appears to be most chucklingly complacent over the uncommon eagerness displayed by several foreign nations to claim his gratitude on the score of non-interference in the war with Spain. The recent diplomatic blabbing, however, has brought out the humiliating fact that all European nations were at the time, and are no doubt still, agreed that the Spanish concessions "had removed all legitimate cause for war." The important historical enquiry is continually brought back to us: Did the President have in his hands, in April, 1898, a basis for the relief of Cuba and peace with Spain—a basis which a resolute executive could have used in a way to avert war?

Our late articles on the subject have doubtless convinced the reader that Mr. McKinley did have such a basis. Let us now summarize the historical documents, not in words of our own, but in the language of a thoroughly independent and conscientious secular journal, the New York *Evening Post* [Feb. 18th]:

Looking first to the President's own message to Congress of April 11th, we find him describing his final demands of Spain as follows: 1. "the immediate revocation of the order of reconcentration;" 2. "an armistice until October 1st." The message went on to say that the reply of the Spanish cabinet was received on March 31st, and that it agreed to an armistice only as prepared by the Cuban parliament, which was not to meet till May 4th. This the President called a "disappointing reception" of his "last overture in the direction of immediate peace," and said that with it "the executive is brought to the end of his effort."

Now, we ask, what was lacking in the statements of this part of the President's message? In the first place, any intimation that Spain had agreed to his demand for the abolition of reconcentration. Yet there it lies in the very despatch of March 31st, to which he refers, but which he did not publish. "The reconcentrados order has been entirely abrogated in the western provinces," wrote the Spanish Minister, and Gen. Woodford telegraphed the same day to the same effect, adding that Gen. Blanco had been given a special credit of 3,000,000 pesetas to help the people back to their farms. All this the President withheld from Congress. So he did also the definite offer of the Queen Regent, reported by Gen. Woodford on April 5th, to proclaim an "immediate and unconditional suspension of hostilities in the island of Cuba

.....for the space of six months, to the 5th of October, 1898." Further on in the message, the President referred to the later Spanish note of April 10th, with its offer of an armistice, though he said of this armistice that its "duration and details have not yet been communicated to me." They had been, however, in the Woodford despatch of April 5th. Of that he left Congress wholly in ignorance. It was, in fact, jealously guarded in the State Department for more than three years.

All through those later despatches the President showed a strange disinclination to alter his message to make it square with the new facts. When that moving and pious message of the Queen's was telegraphed him, he replied at once that he highly "appreciated" her "desire for peace," but that his "message will go to Congress to-morrow." The only reason that it did not go was to give Consul-General Lee time to leave Havana. Not even then was there any hint, that the message would be modified to fit the changed situation. Even the Spanish note of April 10th the President tucked away in a cold reference at the very end of his message. That note, he said, had been received "since the preparation of the foregoing message." It ought really to have made him throw away his message and write a new one. But he was so enamoured of it that he could not bear to change a word; and so laid it before Congress, with its unmistakable leaning toward war, although he had just received a communication from Spains which, in the opinion of all the foreign ministers in Washington, "removed all legitimate cause for war." We put aside all unofficial stories about the way in which Mr. McKinley came to do this. The official account is given in a despatch from Mr. Day to Gen. Woodford of March 30th, 1898. In that we read that there was "profound feeling in Congress," and that it was held in check "only by assurance from the President that....he will submit all the facts to Congress at a very early day"—that is, let the war party have its head.

Some people get angry when told that President McKinley, at that crisis, "abdicated." But he himself admitted it. In his answer, through Mr. Day, to Gen. Woodford's urgent appeal, he said, "The President can not assume to influence the action of the American Congress." But who said that? Why, the man who had in his own hands the entire negotiation. It was his sworn duty, his solemn obligation, to conduct the affair alone, and to report to Congress, if he could, a completed solution of the grave international problem. Yet, instead of seizing eagerly upon the great concession by Spain, and using it to build up an honorable peace, he turned politely away with the remark that he could not think of undertaking to influence Congress! There was the un-

mistakable surrender of the powers and duties of a great office. What we assert is that a determined executive, at once accepting and publishing Gen. Woodford's despatch, hailing it, as he well might, as a great triumph for American diplomacy, and throwing his superseded message into the waste-basket, where it belonged, could have rallied such a peace party throughout the country that a Congress mad for war would have been brought to a muttering submission. There was the great opportunity to prevent the war. It was an "inevitable" war only in the sense that the President of the day was one who would inevitably yield to the pressure of hotheaded Congressmen. "In war," said Napoleon, "*men* are nothing, and *a man* is everything." Unluckily, that man was wanting in those critical days of April, 1898.

Municipal Support of Parochial Schools.

THE LOWELL PLAN AND WHAT KILLED IT.

(*Concluded From Last Week.*)

IV.

DID the system work? How was it developed? When and how did it cease? The authentic records will answer all these natural questions. "These schools have been in operation more than half a year, and your committee have the satisfaction of believing them to have been eminently successful, and that they are doing much good to this hitherto neglected portion of the community. Children brought under the influence of these schools during the year, numbered four hundred and sixty-nine; the average number attached to the school has been two hundred and eighty-two, of which the average daily attendance has been two hundred and eight, showing a punctuality and regularity of attendance fully equal to the other schools. The committee think the advantages of this arrangement must have been obvious to every observer in the improved condition of our streets, in their freedom from noisy, truant, and quarrelsome boys, and it is confidently hoped they will soon be equally obvious in the improved condition and respectability of these children, in their redemption from intellectual and moral degradation (familiar Yankee terms for poverty, untidiness, and lack of schooling). The committee was generous in appropriating money, and would earnestly recommend these schools to the continual fostering care of

their fellow-citizens. Nor can they refrain from expressing their obligations in the prosecution of this object to the benevolent and persevering efforts of Rev. Mr. Conelly, to whose zealous and efficient coöperation their success may be mainly attributed."

A similar report was made in 1838. "A general interest is manifested in the prosperous condition of our Irish schools. They now consist of three grammar and two primary schools, kept by four male and two female teachers. The whole number of different pupils reported as having attended these schools more or less during the year, is seven hundred and fifty-two. Most of these pupils attended three months at least. The average number connected with these schools at once is four hundred and thirty-five; average daily attendance three hundred and forty-two; increase this year one hundred and twenty-two in average number, and eigthy-three in daily attendance."

The same satisfactory report was made year after year. In 1842 the city even prided itself upon the great success. "From inquiries," the Report says, "informally made respecting the bearing of the common school system upon the Irish population in other cities and large towns, the committee have derived new evidence of the wisdom of the plan adopted in this city and which is believed to be peculiar to ourselves. No other place, it is supposed, can exhibit the same proportion of this class of children in the common schools. Their general attendance at school can scarcely be too highly appreciated even as a matter of policy and protection from juvenile delinquency. As these children are admitted to the Highschool, and to all other schools, when their parents desire it, on the same terms with other children, the system is chargeable, on our part, with no prejudice or exclusiveness. Nowhere has greater proficiency been witnessed than in these schools. Nor can any countervailing evils be apprehended from the concessions by which these benefits are secured, as long as the course of study and instruction is prescribed by the committee and is the same as in other schools. Grammar school No. 5 and primaries 11 [basement of Catholic church,] 15, 19, 21 are of this description. All the grammar school houses, but the building occupied by the Irish grammar No. 5, are owned by the city. A new house for the more perfect accommodation of that interesting school, in a more eligible situation, is much wanted. The Irish primaries 11, 15, 19, 21, 22, on Lowell, Fenwick, and Winter streets are all well conducted and better patronized than heretofore. They are quite too full; and it is very desirable that other rooms for one or two schools in or near the new Catholic church [St. Peter's] should be immediately furnished by the city."

V.

For eight years harmony prevailed, and good results were recognized on all sides. The agreement was carefully and faithfully carried out.

In June, 1844, there were one grammar and five primary schools, having Irish Catholic children exclusively, an average of about six hundred and thirty-eight, with daily attendance of four hundred and forty-three. At no time did the committee feel better satisfied with the attendance and proficiency in studies and deportment. There had been, however, rumors of trouble for some months, and a storm was evidently about to break.

The Catholic parents presented in June a petition, numerously signed, calling for the removal of seven teachers, and the principal of grammar school No. 5, Mr. Flynn, resigned at the end of the month.

The summer vacation followed, about two weeks, and on July 15th, at the reopening of school, only one hundred and thirty-two pupils appeared, to the surprise and regret of the committee. "The Irish schools were suddenly annihilated for nearly three weeks."

An investigation followed and the committee felt called upon to review the whole policy touching the special agreement for Irish Catholic schools. A sub-committee was appointed "to report the history of the practice and the arrangements which have been entered into in relation to this matter by the town and former committee."

After several secret hearings, and a full debate on the causes of the trouble and the report of the sub-committee, it was judged best not to provoke any useless quarrels by the publication of the charges, to accept the resignation of Mr. Flynn, to elect a new principal and to continue in force the agreement.

This episode, to superficial minds perhaps discreditable and to be cited as a fact and argument against the system, ought and would prove to more thoughtful people and practical educators that Catholics were not blind to faults of a serious kind in the teachers of their own race and religion, but had the good of the school always at heart, and would use every good and reasonable means to maintain a fair standard. Hence, on October 9th, 1844, the schools were again in good order. The name, however, of the new principal, Mr. Shattuck, already suggests what was to become eventually of the original contract, and foreboded danger of final disruption. In 1845 the committee reported of school No. 5: "Notwithstanding a year of many adverse influences and discouragements this was a quiet and pleasing school."

In 1847, the primary schools 15, 22, and 23, which had been for several years under the Catholic church at Fenwick Street, were removed to a new schoolhouse on Adams Street. An effort, too, was made to bring the pupils from the Irish schools into the High-school and many scholars were reported each year as well qualified, but the best pupils always "left school to go to work in the mills," and in 1848, out of seven presented from grammar school No. 5, not one consented to go.

The State Board of Education had made great progress in visiting the schools of the State, about this time, and already in 1850 the old No. 5 in Lowell was called the "Mann School," after the first secretary of the Board, Horace Mann, "the great American educational agitator."

When his successor, Secretary Sears, visited the school in 1850, he wrote: "I have seen no school of the kind to equal it in all my visits to schools;" and similar remarks were made after inspecting the primaries, thereby showing that Lowell had established a unique and successful system. The appointment of Catholic teachers had for one reason or other lapsed, for, in 1848, in nine schoolrooms there were only four Catholic teachers, and not any principals, hence a fundamental point had been suppressed or weakened, just at a time when new conditions were to test the fibre and strength of the whole civic organization.

VI.

The great waves of Irish immigration were rising fast and high in 1848 and 1849, and Lowell was one of the first places to feel the onward movement.

In the year 1851 the State authorities felt and openly showed anxiety, even to intense alarm, at the invasion of foreigners, a regular crusade was started to compel attendance of all children at school, quite in contrast to the sleepy indifference that characterized so many of the towns and cities previous to that year. The "non-attendance of foreign children at school is assuming a fearful importance," says the State Board's report of 1851, and the Lowell committee in citing this "cry of alarm" adds, "constituting, as they do, nearly two-fifths of our school children in Lowell, and inquiry is pertinent." "A generous and enlightened," a "wise and liberal policy was adopted in Lowell." "Of the few schools attended only by the Irish some are deserving of the highest praise in point of order, vivacity, and proficiency in study. The quickness, intelligence, and spirit of the Celtic race are easily excited by a teacher of an earnest, commanding, and enlightened nature."

At this time the "Mann" and "Franklin" schools were the Irish

schools of Lowell, and the Public Highschool was for a time in the old brick Catholic church on Suffolk Street, now the St. Patrick's boys' school, so cordial and intimate were the relations between the two peoples. In 1852 the Sisters of Notre Dame were introduced to teach a free school for girls in St. Patrick's parish, thus beginning, or better, reopening that great movement that places Lowell to-day with its four thousand five hundred Catholic children in its seven schools among the very first cities of the land in Catholic education.

At first this event did not stir more than the surface, so serene, of the committee, and the only question was, whether, in view of the opening of a Catholic parochial school, the distinctive feature of the Irish schools should not be changed.

This school, like the earlier parochial school, might have been taken under the supervision of the city authorities, the standards of city and State demanded, legitimate, reasonable inspection required, and thus, while giving all the education in mental and civic development that could justly be imposed by State or city, would have added, as it did add to this day, the higher religious virtue and Christian character; thus, too, exciting a wholesome competition with the merely secular or neutral schools. No good reason was alleged to disprove such a plan; it was simply a development, a perfecting of the happy compromise, already reached, and would have thus stood forth, if the "demon of bigotry" could only have been chained for a few years, and results awaited.

The teachers were ladies of good, gentle, refined manners and education. The garb they wore was simple, perhaps a little singular to some untrained eyes, but, rightly understood, only intended to symbolize the purity, Christian penance, devotion and self-sacrifice of a whole life in talent, time, and energy to the instruction of the young and the care of the poor.

Alas! no, it was not to be, and the Lowell system failed after sixteen years of trial, simply lapsed by the development of the parochial schools. The principle was correct in the main, though not applied with sufficient breadth of vision to a complete development of the physical and spiritual fibre of the growing child. It was based upon respect for natural differences and conscientious needs, and, as peculiar to Lowell, exemplified that sturdy old axiom of home rule, so much idolized in theory in early New England, and often lost sight of in practice since, when something else seems to promise more power, or caters to selfish greed, or checks the inevitable slipping away of long, continued sway. Lowell, and in so far, Massachusetts, lost the golden opportunity of showing and perfecting a "just, wise, and liberal policy" in the most important matter of education.

Liberty, equality, respect, and consistency might, at least in Lowell, have swayed the committee, but in the next year, 1853, the "old Devil ran around in all his fury," and Lowell did not escape the widespread disease, "inflammatory and contagious," with which the public American spirit seemed to be inoculated.

VII.

When one reads in the present light of facts and of the history of the past forty or fifty years, the lurid prophesies of danger and disaster, that were belched forth from the pulpit and rostrum, governor's seat and judge's august tribunal, at the increasing waves of "illiterate foreigners" and "superstitious papists;" "how the ship of state was to be tossed and wrenched into destruction;" how the Catholic schools [otherwise called sectarian] were to be a danger to unity, liberty, knowledge, patriotism; how "darkness and ignorance greater than ever was to follow;" "how the great bulwark of our liberty and indepence was to be undermined; how the sacred inheritance of civil and religious liberty [which never existed in early colonial Massachusetts] was to be stolen from the pious heirs;" "how our only hope lay in constitutional amendments, restricting for all time the influence and voting powers of the new comers from forefathers' lands; how the great, model Republic was doomed;" when we read all this in the official documents, in the press, and in the pulpits of the time, we are inclined, not indeed to anger, hatred or revenge, but rather to smile, even to have a hearty laugh, at the hysterical fear of the wise-acres, whose ears were truly to the ground, in the wake of diabolical echoes, instead of faces, minds, and hearts uplifted to catch the new light and hope and strength from the heaven's clear revelation.

This was the beginning of that shameful and shameless historical epoch, known as the Know-Nothing Movement. Hostile feeling inflamed the public mind of Lowell; a band of fanatics came to destroy the convent and drive out the Sisters; they threatened to burn the church; the mayor and his committee came to "smell around" the convent and school in search for secret cells and dungeons; the Sisters were in dread night after night; the Irish girls and women and men gathered regularly their heaps of stones as ammunition against the enemy; the brave Father O'Brien and Father McNulty withstood the mob; governor, judge, mayor, militia and all seemed banded together in one diabolical tie and one hellish purpose; the spirit was put into rules of voting, laws against bearing fire-arms, constitutional amendments against Catholics; but finally all this was in vain and passed away like a cloud, not to return, yet a warning to teach modern men and

women not to repeat a page of history that must ever be a stain and shame upon Massachusetts.

The early schools were called "Irish" for the very plain reason that there were no other Catholics. Now there are French and German and Italian and Polish Catholics, who will all be willingly Americans, proud of their adopted country, hopeful, courageous, patriotic, even optimistic as regards the destiny which God has in store for this great nation, but who ought not and will not sacrifice their God, their faith, their Church, which are one and inseparable.

Is it not time to come to a reasonable compromise? Is it not right to give to religion and God the place that belongs to them in the growing minds and hearts of children that are to be our future men and women?

The Rt. Rev. Bishop McQuaid of Rochester, N. Y., said in Boston in February, 1876, that Massachusetts or Boston would solve the complex school question and do justice finally to parent, child, city, State, and Church.

In the Lowell system he would have said that it was almost solved. Let Lowell or Boston have the honor of renewing and perfecting the compromise.

The "home companies" of Missouri and some other parts of the West are obtaining more publicity than seems to be quite welcome to certain officers of the concerns. A Kansas City newspaper has just been sued for half a million dollars damages in consequence of its endeavor to work out the ultimate results of the financial scheme adopted by practically all the twenty-odd enterprises which have been launched in the wake of the pioneer company, now some seven months old. This plan provides for payments of $1.35 a month from each member until the contracts mature, and thereafter of $5.35 a month, until the cost of the thousand-dollar home which the company undertakes to buy for the member is covered in full by his monthly instalments. Not all of the payments, however, are devoted to home-buying purposes. An entrance fee of $3 is appropriated by the private partnership which constitutes the company. Ten cents a month goes to a reserve fund, twenty-five cents a month is used for "expenses" of management. A contract "matures" only so often as $50 has accumulated in the "home fund," to which $1 a month from each member with an unmatured contract is appropriated. Then the company buys a house, and undertakes to pay $50 a month on it thereafter. From holders of matured contracts, the home fund receives $5 a month.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Bishop Messmer vs. Rev. Th. McGrady.—Rt. Rev. Bishop Messmer of Green Bay deserves the thanks and applause of every right-minded Catholic for warning the people of his Diocese against the pernicious Socialistic propaganda of the Rev. Father Thomas McGrady, of Bellevue, Kentucky, Diocese of Covington, which has repeatedly been the subject of strenuous criticism and protest in this REVIEW (see vol. viii, Nos. 32, 34, and 36). In a letter to the Green Bay *Gazette*, His Lordship says:

"Kindly allow me a little space in your esteemed paper to warn the Catholics of the city of Green Bay against attending a lecture to be given here by Rev. Thomas McGrady of Bellevue, Ky., on Tuesday, March 11th. If the lecturer were not a Catholic priest, I would remain silent. But I consider it my duty toward the Catholic flock of the Diocese to protest against the appearance of this priest among them as a lecturer on Socialism. *He does so in defiance to the express wishes of his own Bishop.* But what is of more importance, according to creditable reports, he proclaims doctrines opposed to the official utterances of Pope Leo XIII., whose wonderful encyclicals on the social questions of the day, Rev. McGrady has publicly and contemptuously called 'the mere private opinions of Cardinal Pecci on economic questions.' He often lectures under the auspices of Socialistic concerns and publishes his later writings through a firm at Chicago, which acts as an agency of Socialist literature. His first book had to be withdrawn from the public market, at the request of Archbishop Elder of Cincinnati, until its contents would be corrected.

"*For Catholics to countenance a Catholic priest playing such a doubtful role is, in my view, an insult not only to Our Holy Father Leo XIII., but also to the clergy and laity of the Church in general*, who have with cheerful and proud submission accepted the teachings of our glorious Pontiff, who has repeatedly shown us, in the light of Christian truth, the real nature and true solution of the important social question, which so greatly affects the safety and happiness of modern society. I trust the Catholics of the city will show their loyalty to the Holy See by staying away from Rev. McGrady's lecture." (Italics ours.)

This is an episcopal act worthy of the highest commendation, and we sincerely hope the example of the courageous Bishop of Green Bay will be followed by every bishop into whose diocese Rev. McGrady undertakes to carry his deplorable and damnable propaganda in future. Why the misguided cleric's own ordinary, Msgr. Maes, has suffered the abuse to go on for so many months, why he has not issued a command when he saw that his "express wishes" were disregarded, is a question we are unable to answer, since an enquiry on our part to His Lordship of Covington last October elicited nought but a vague and evasive reply from a subordinate diocesan official.

The Catholic Federation Movement.—While the Secretary of the American Federation of Catholic Societies is endeavoring, by semi-

monthly letters to a portion of the Catholic press (THE REVIEW has not yet been honored with one of them) to work up interest for the movement, the German Catholic press, which was never very enthusiastic in the matter, is growing cold and suspicious. The St. Paul *Wanderer* (Feb. 20th) demands a complete reconstruction of the plan of organization adopted at Cincinnati, insuring absolute autonomy to the German State federations and the Central Verein, and the Milwaukee *Excelsior* (No. 965) declares that if the Federation at its coming Chicago congress does not take a decided stand with regard to the various questions that are just now agitating Catholic public opinion, such as the education of our Catholic Indians, the treatment of the Philippine friars, the school question, and the unjust discrimination practiced against Catholic benevolent institutions in our own country, it will have missed its purpose and have no longer a raison d'être. "If the Federation wants to accomplish its object, which is to champion the cause of the Church in this materialistic country, which, despite its religious indifference, continually prefers Protestantism; to conquer, defend, and preserve the equal rights which we Catholics can and must claim as full-blood citizens of this country: then it must not be afraid to precede its warriors with the banner of truly Christian principles, fearlessly, clearly, and distinctly expressed, and to lead them in the battle against injustice, bigotry, and intolerance. A Catholic federation which can not find it in its heart to do this, which does not even dare to call things by their true name, would be a still-born child and ought to get itself buried."

Bishop McFaul is aware of the difficulties of the situation, and we hope the Chicago convention will be guided by his spirit, as expressed in his recent letter to the Baltimore *Catholic Mirror* (Feb. 8th), in which he said:

"It will require great care and prudence to bring it (the Federation) to maturity. The next step after the new constitution has been published should be the federation of States. Ohio is already federated, and the Central-Verein has formed a federation of German Catholics in fifteen States. There is, therefore, a splendid basis upon which to build, provided we respect one another's rights and privileges. We must be careful to unite all, and to do nothing that may offend any nationality."

INSURANCE.

A Sad Travesty.—We note from the *Independent* [No. 2778] that the Protected Knights of America, a fraternal organization operating in Louisiana, Texas, and Mississippi, has yielded to the inevitable consequence of attempting the impossible—namely, furnishing life insurance upon a scheme which does not provide the means. The Supreme Protector announces in a long communication to the Protected Knights that they are no longer protected. Since the order was chartered, he says, 7,800 benefit certificates have been issued, and there were 50 death losses. This means that the members refused to pay for protection, and the letter records that more than one-half lapsed "before the deputy received his full compensation," and did not pay a cent into the mortuary fund. In November-January last "mortality was appalling;"

chapter after chapter became suspended, until the membership was reduced below 2,000, and $25.000 was due for death claims. An arrangement was made for transfer to the American Guild; this organization is twelve years old, and the late Supreme Protector appeals to all "to hold themselves in readiness to be transferred to the Guild," adding his own conviction that "all of our cheap fraternal orders must go down or raise their rates."

The Royal Arcanum in Need of New Blood.—The average age of the members of the Royal Arcanum is said to be about forty-one years. Fully convinced that only new blood can save the organization, the Supreme Secretary has asked the legislature of Massachusetts for an act to permit the admittance to membership of persons between the ages of eighteen and twenty-one years. The bill provides that the Supreme Council may issue benefit certificates and make contracts with such persons, and says further that "the statements, covenants, agreements, and warranties of such persons with said corporation shall be legal and binding upon them, notwithstanding their infancy."

Experienced insurance men say this is the most important step yet taken by this order. If permitted to insure "under age" risks, and enough young lives are secured, the order may gain each year in premium income a sum sufficient to offset much of the loss occasioned by the heavy mortality among older members. Respecting the proposal, an insurance expert is quoted as follows in the N. Y. *Evening Post* (Feb. 21st):

"I believe that the salvation of the order depends largely on its ability to attract young men. It can not get along without them. Old men are dying off rapidly, and each death means curtailment of income, besides the payment of a $1,000 to $3,000 claim. This can not go on for ever, and until rates are raised materially (which the membership would be loath to agree to) something must be done to protect the reserve fund. The order needs young blood and plenty of it."

LITERATURE.

The Dolphin.—We have received No. 2 of the *Dolphin*, "an ecclesiastical monthly for educated Catholics." It is the lay edition of the *American Ecclesiastical Review*, edited with the same consummate skill, and highly deserving of the support of the few hundred educated Catholic laymen of which this country can boast, —too few, we fear, to make a high-class ecclesiastical monthly at $4 per annum a success.

EDUCATION.

The Protestant Bible in Public Schools.—We see from the San Francisco *Monitor* that the protests of the priests of Oakland, California, against the introduction of the notorious Bible Readings (repeatedly exposed in THE REVIEW) into the public highschool, have proved effective. The *Observer* (No. 39) says that the same book is in use in the public schools of Pittsburg, and we sincerely trust that our valiant contemporary will succeed in its campaign against this injustice.

MISCELLANY.

Are Catholics Discriminated Against?—The Chicago *Western Catholic* (No. 9) sharply criticizes Archbishop Ireland's recent address before the Carroll Institute in that city. Our contemporary fails to see "why any cleric or layman should willfully blind himself to the glaring fact that Catholics are discriminated against on every occasion where opportunity for recognition is afforded the appointing power to show its distrust for those of that denomination,"—a fact which it says is evident in every walk of life. The very address of the Archbishop, it declares, admits that a strong belief in the existence of such discrimination prevails among American Catholics. We do not notice the clergymen of other denominations seizing opportunities to assure the world that their coreligionists are not discriminated against because of their faith. Perhaps the sly "Pauline Praelate" chose this method of calling public attention to a condition by denying its existence.

The *Western Catholic* concludes its article with this remarkable paragraph:

"The Archbishop probably is ignorant of the fact that, in communities outside of large cities in the East, the Masonic emblem is needed to secure nomination and election. It may be added regretfully that in some instances Catholics seeking office were so impressed with this knowledge that they actually became Masons and believe they owe their election to their perversion."

Spiritistic Jugglery.—Flammarion, the Barnum of astronomers, has been for years a staunch believer in Spiritism. Now it has come to pass that the prestidigitateur Cazaneuve, has got the better of Flammarion. Cazaneuve according to the New York *Journal*, quoted by the *Mirror* of Feb. 13th, offered to reproduce every phenomenon of the Spiritists before the scientist. The challenge was accepted. Flammarion, with the assistance of his Spiritistic associates, prepared a program embracing the most astounding of the manifestations of the disembodied with which they thought they had been in communication. Cazaneuve had studied these matters and had his apparatus ready. In the presence of Flammarion and others, it is said, he first performed all the suggested miracles. The Spiritists charged him with being a medium and employing occult means to get his results. His answer was to expose the mechanism he employed and, by repeating the tricks in the open, to demonstrate that only natural means had been employed in the performance of the prodigies. He capped this by offering a reward of 10,000 francs for a bona fide materialization, which reward was unclaimed. "Now," said Cazaneuve, "I hope my friend Flammarion will not again make a fool of himself."

Flammarion's recantation is complete. He and Bois express through *Le Matin* their conviction that the marvels that impressed them for years were deceptions and that skillful jugglers can duplicate them all.

Catholic Books for the Blind.—We see from the Pittsburg *Observer* (Nos. 39 and 40) that there has lately been established, by Rev. Joseph Stadelmann, S. J., at 27 West Sixteenth Street, New York City, a printery of Catholic books for the blind. With the

assistance of some charitable ladies, who have formed a Catholic Free Publication Society for the Blind, Fr. Stadelmann has already gotten out eleven different religious works of one hundred volumes to an edition, and placed them in various public libraries throughout the United States. According to librarians, the books have been eagerly sought. There are not now enough to supply the demand. They are not for sale, with the exception of the Manual of Prayers which is for personal use. All the other publications are meant for free and general circulation among the blind, and are placed free of charge in all public libraries applying for them and giving a guarantee that they will be placed in free circulation and catalogued with other books of the library. The Society also publishes a monthly magazine called the *Catholic Transcript for the Blind*, (subscription $1.50.)

The Catholic Free Publication Society for the Blind, intending to benefit the blind throughout the whole country, naturally expects a little help from every quarter.

Potatoes and Priests.—In an old Philadelphia periodical called the *Reformer*, Mr. Martin I. J. Griffin has found (Vol. iii, 1822, page 192) the following curious note, signed "A. M.":

"The schemes for planting the United States with potatoes and that Christian parents should annually pay for each of their children a sum to the education societies for missionary purposes are additional disgusting proofs of the ingenuity of a mercenary priesthood, exerted to establish a system of finances that shall securely yield them the means to live in pomp and luxury, and to fasten from time to time more firmly the chains of prejudice and subordination to their plans, upon the necks of the people of these United States. Our country if thus duped will be overrun with priests and will be likely to resemble old Spain, sunk in poverty and wretchedness and blind servility to an overbearing, covetous priesthood."

Clergymen as Investors.—Rev. Dr. Northgraves writes in the *Catholic Record* (No. 24):

"There is, we understand, a scheme being evolved from the brains of altruistically inclined gentlemen for the purpose of benefitting the clergy. The details are simple—the soggarth pays so much cash for stock and will receive a respectable dividend sometime before his death, if not sooner. And, bear in mind, that it is merely for the purpose of enabling our reverend friends to amass a fortune. It is certainly consoling to know that such 18 karat unselfishness is lying around promiscuously. But we remember what Ruskin wrote to a promoter of railroads, who contended that he should be rewarded for having acted so benevolently towards the public. He said that if the British public were informed that they could make a railway to hell they would instantly invest in the concern to any amount and stop church-building all over the country, for fear of diminishing the dividends. If we desire to go a-journeying to the temple of Mammon let us avoid the short cuts which are dotted with swamps and pitfalls for the unwary and inexperienced."

NOTE-BOOK.

The lay President of the national Catholic Federation in a Protestant pulpit! That is the sight the citizens of Columbus, Ohio, will soon be able to witness if the *Catholic Columbian* (No. 9) is correctly informed. Says our contemporary:

"Rev. Washington Gladden has invited Hon. T. B. Minahan to give an address in the First Congregational Church, outlining the general plan of the anti-treating movement. Dr. Gladden has placed his pulpit at the disposal of Mr. Minahan, the regular Sunday evening services to be dispensed with for this purpose. Mr. Minahan has accepted the invitation and the address will be delivered in the near future."

It may be of interest to any community inflicted with the presence of Margaret Shepherd, to know that the Catholic Truth Society has published a pamphlet exposing her unsavory record. Copies may be ordered by writing or wiring the Catholic Truth Society, room 87, Flood Building, San Francisco. One hundred copies cost only two dollars.

We know of no more effective way of counteracting the nefarious propaganda of this shameless creature than to distribute a few hundred copies of this Catholic Truth Society pamphlet gratis at the doors of the hall or room where she lectures. This method puts the information into the hands of those who are most in need of it and causes no sensation, such as an attack in the papers would. Sensation is what this woman battens on.

At a masquerade ball, held near Omaha, Neb., by a lodge of Modern Woodmen which consists largely of Catholics, one of the members appeared in the garb of a bishop, another was dressed like a priest, still another wore the costume of a nun. The two representing the priest and the nun paraded around the hall arm in arm. Not one of the *soidisant* Catholic men who witnessed this scandalous scene raised his voice to protest. It goes to show once again how these semi-Masonic lodges tend to corrupt the faith and morals of our Catholic people.

In connection with Fr. Walsh's paper on the Lowell plan, which we conclude in this number, the subjoined news item will be read with special interest:

Senator Martin has introduced in the senate of the New York legislature a bill which is designed to extend to all incorporated schools in New York City the privilege now accorded to a few, to participate in the distribution of school moneys. The bill provides that the representatives of all legally incorporated schools of New York City may appear before the Board of Education and make application for their share of the school moneys at a rate of $15 a year for each pupil, provided that the teachers they employ shall meet the approval of the Board of School Superintendents.

The bill, according to Senator Martin, will permit parochial schools, by complying with the conditions required, to share in the public school moneys.

We are requested to appeal to the charity of our readers for the Alaska Mission of the Yukon, which is in sore need of outside help in consequence of a devastating plague which in a short time has carried off fully one-half of the native Esquimaux population. The missionaries exhausted their means in nursing the sick and have not now the wherewithal to support their orphans and carry on their other work. Contributions may be sent directly to Rev. J. L. Lucchesi, S. J., Koserefsky P. O., Alaska, or to Rev. J. M. Riet, S. J., Gonzaga College, Spokane, Wash. The Jesuits have sixteen priests in the Yukon Mission and mass intentions would be most welcome.

As we took notice of the press despatch stating that Blanche Walsh, the actress, had become a Buddhist (No. 5), we deem it our duty to record, from the *Intermountain Catholic* (No. 22), her emphatic denial of the news of her alleged change of faith. "I was born a Catholic," said Miss Walsh, "and I have never abandoned the Church. In the Catholic faith I hope to die." This declaration honors the bright young artist.

Governor Taft has recently repeated his injurious allegations against the Philippine friars before a committee of Congress. His statements stand unchallenged and undenied, though the Franciscans, the Dominicans, the Jesuits, and the Augustinians have brethren in this country. When the Pittsburg *Observer* some time ago wrote to a prelate formerly in high office in Manila for authentic information in the case, its request was ignored (v. *Observer*, No. 39), and the Philippine bishops are silent on the outrages committed against Catholics in the islands, of which we recently (No. 5) reported two instances. Thus the Catholic American press is left mute in the forum of public opinion against the enemies of the friars. It can not even find out if the friars are willing to be deprived of their lands, even for a price.

A young girl, according to the *Library Journal* came into a public library and asked for a book about worms, because she had to teach the subject next morning. It was duly handed to her. "I don't want these," she said, "I want the worms that turn into butterflies." Then she added quite solemnly: "I don't know anything about the subject, but I know the proper methods of teaching it. That is the important thing." And a few days afterward a little boy came into the same library with a penny picture of a cold, flabby, modern Madonna, and said to the librarian: "Will you please tell me if this is beautiful?" The librarian told him that she thought it hideous. "Oh, I'm so glad," said the child. "Teacher gave us each a picture, and told us to live with it until we could see all its beauty, and I've lived with this for three weeks, and the more I look at it the homelier it seems to get."